caughter, bate, become the exponents of various forces and values in the slave breeding institute. And the whole perfection, completeness, and concentration of this creative power in this manufacturing interest, desceeds like a trip-harmare on the children, beating them from the birth into marketable articles, and atamping and scaling them as chattels, foredomed and fatelized to runtil they were out, as living spindles, wheels, activities of labor and productiveness, in the same borbile says'em.

And each generation of immorial marketable stuff is as exactly fashioned in those groover, molds, chamises existed, and the same study fashioned in these groover, molds, chamises, wefed, netted, and drawn through, to come out the invariable preduct, as the yards of carpating are cut from the loem to be trodden on, or as the coins drop from the die for the circulation of society. This is the peculiarity of the size of slavery in the foremost Christian country on the face of the earth. In this branch of sative industry and manufacture we are self-reliant. Disavowing a protective policy in almost everything else, we are proudly particularly of the security, superiority and abundance of this most sacred sative product of domestic manufacture, and for selfter the raw material nor the bleaching of it will depend on any other country in the world.

This is the manner, these are the principles, on which we obey the procepts and falifil the glories of the 72d Paslim. Instead of obaying God in delivering the children of the needy from deceit and violence, we foredoom them to all the oppression endured by their fathers, instead of judging the poor with right-courses and the children of the oppression endured by their fathers, instead of pudging the poor with right-courses and the children of the present and the proposed of the course of the present and policy of the house, the State, the nation.

By thus laying our grap on an unborn race; bysaying before-hand to manufacture, such as a fixture prepared from the bridge and the seco

and visit it with the reprobation that Goo has said upon it.

And especially the political world and the Pharasees of political oburches stand in horror of the very bad spuit, the unchristian spirit, of those who denounce this wickedness with the direct application of the Word of God. It is a subject which must be excluded from the pulpit, because it is a sin enthroned in state, a political sin, to be treated only by political quacks, with political drenches, platforms, cataplasms and compromises, which the only duty of the Church and the ministry is quietly to indorse and sanction, for the sake of peace.

sake of peace.

The system of Slavery is now at length asserted to be the chosen missionary institute of the Lord Al-The system of Slavery is not record to the Lord Almighty. And, admitting it to be such, we are certainly foremost of all the nations in carrying forward the great missionary work. If the appointed work to be done for the children of the needy is that of brandbe done for the children of the needy state of bracking and training them as chattels and brute beasts for the market, we have no rivals in this honor. This is, in fact, the greatest, vastest, most persevering misionary work that we perform. Our instrumentality in binding down in hopeless bendage the children of four millionas of immortal beings, guilty of a skin not calculated the our country is our largest instrumentality.

four millionns of immortal beings, guilty of a skin hot colored like our own, is our largest instrumentality, thus far, in the glories of the millenium.

By our laws providing that the slave and its increase shall be deemed and doomed our personal coattels forever, we constitute for them a millenium of sin and misery. We convert them into a community, in which it is impossible that the faudamental laws of Christianly should be recognized and obeyed, or the most community acknowledged and most sacred institute. Christianty should be recognized and obeyed, or the most commonly acknowledged and most sacred institutions of the Christian state be regarded. The laws of Goc for husbands, wives, fathers, mothers, sors, daughters, children, cannot be applied, cannot be obeyed, in such a community. "Husbands, love your wives," is a divine injunction. But fir those most miserable outcasts of ir junction. But f r those most miscrable outcasts of bumanity, the American slaves, there can be no such law, but an admonition against it. God's claims, so they, but an admonstrate again a property in man. Husbands, beware of imagining that you have any rights, any authority, in regard to the chattels you are permitted to live with; beware of ever so loving them as to be unwilling to sacrifice them at a mo-ment's warning to the avarice, the need or the pas-sions of your owners. Ye are not permitted to love, but only in subjection to the price of the market, the

domestic institution, the slave and its increase.

Wives, be obedient to your husbands. What?

Obedience from a chattel to a chattel? Wives ye are note, and this divine law belongs not to you, but for

Wives, be obedient to your husbands. What? Obedience from a chattel to a chattel? Wives ye are none, and this divine law belongs not to you, but for the profit of your masters. Your obedience and your increase belong to them, and to none else.

Children, obey your parents. But slaves have no children, obey your parents. But slaves have no children, and their children have no parents, except only as the bales of cotton have a parent in the gin and the factory, where they were shaped and bonded for the masket. These commands and precepts are all and only for the masters, not the slaves. Slaves have no ties, no affections, no duties, no obligations, no belonflings, but for their owners, whose property

all and only for the masters, not the slaves. Slaves have no ties, no affections, no duties, no obligations, no beloufgings, but for their owners, whose property they are, and for whem and at their bidding every faculty, capacity, emotion, must be devoted, occupied, tasted, improved, sold at the highest premium to the highest bidder whenever, ho sever and wherever the owner's interest requires it.

And it is not isolated beings that we devote thus, for a mere lifetime, to such degradation and cruelty, but we create a perpetual, unfailing and self-renewing spring of this wickedness. It is not a transitory shower of bustering drops that we cause to pass over the land, but an Artesian well that we sink of domestic thame and misery for future generations. In the Word of God it is said, referring to the glory and blearedness of the catablishment of righteousness and freedom as the fundamental fixtures of society. If thou take away from the midst of thee the yoke, thou shalt raise up the foundations of many generations. But we, by foredooming unborn children to the yoke, and praparing it for them, are securing a succession of curses and crimes, crimes and curses, as the heritage of the social state. We have no more right to enact by law that the off-pring of riaves shall be slaves, than we have to make a law that the off-pring of the free whites shall be slaves. If such a law were passed in the State of New York, a law that the children of those engaged in meanual labor should from the birth be also, and held as chattels to be bought and sold as the property of those capitalists for whom their parents were stolen before them give the stealers of the parents were stolen before them give the stealers of the parents were stolen before them give the stealers of the parents were stolen before them give the stealers of them have children, does the fact that their parents were stolen before them give the stealers of them have any clain upon the next generation! Does the fact that their parents were stolen before them give t

Does the fact that their parents were stolen before them take away their rights as human beings, and turn the stealing of them into a natural and just claim of preperty? Nothing can transmit the right of their no law can sanction it; even if we had a right to steal the parents from themselves, this could give no right to steal the children from the parents and from God. This is the deep damnation of our guilt. The offeres to steal the children from the parents and from God. This is the deep damnation of our guilt. The offense cries up to heaven. By stealing children from the birth, we are a NATION OF MEN-STEALERS, and we renew, perpetuate and increase the guilt from generation to generation. We perpetuate the sin and the cruelty upon five times the number that our ancestors did, and insure its being perpetuated by live times more, and then thank God for the success of this providential missicary institution.

then thank God for the success of this providential niscienary institution.

The guilt is increasing, but all the while the conscience in regard to it is diminishing and being seared. The sin, by being enlarged in surface and in quantity, seems ineserted in intensity. We are more guilty than our fathers in the practice of it, and yet we contrive to make curselves imagine that we are less guilty and more pieus than they. The iniquity is a moral cancer that is esting at the vitals of our piety, while the only trestment we tolerate is increased doses of chloroform till the whole system is stapefied under its influence. When a new ourrage is committed, we just serie to the apothecaries for more landinum, or swallow, through our representatives, a Lecompton drench and sweat, or suffer Congress to administer an English swindle. Never was a sick and greating victim more completely at the mercy of mo-

principled quacks. Every six months some new ar per ment of fraud, despotism, bribery, usprincipled and ignerant political surgery, and we are hauled and tossed about, and out and skinned as if we were a dead body in the dissecting-rom, and Congress nothing but a class of raw, headstrong, roaring medical students with their knives in their bands and Dunglison's Aratomy in their pockets. The body does not wince, does not kick, does not even protest; and so they keep cutting and carving, no outrage as yet attempted being so monstrous as to have gone beyond the people's tame endurance.

Our iniquitous and ornel career against the African race came to its climax in the Dred Scott decision, for

the people's tame endurance.

Our iniquitous and cruel career against the African race came to its climax in the Dred Scott decision; for when iniquity takes the place of national law, and is enthroned in the tribunal of justice, it cannot well go higher; and now that decision, unresisted, uncorrected, is preducing its fruits. It is like the star wormwood cast upon all fountsins of waters, and men drink and die. Our public officials of justice and of policy, from the highest to the lewest, every time they are about to enact a new violence against the oppressed, only have to refer to the Dred Scott decision, and the basest, meanest, most detestable acts of fraud and cruelty are converted into rightousness.

From the Secretary of State down through files of marshals, judges, balliffs, lawyers, to the conductor of the street rail-car, the word passes, and the policy is established, and it is officially announced, and the judicial dictum is reverberated and applauded and applied, that black men have no rights that white men are bound to respect. This dictum is fast being welded into chains into political precedents scaled and made sure, and enare after snare in the iron net is woven on by lies, by perversions of the Constitution and of history, by new measures of usurpation, unresisted by precumptuous, unauthorized interpretation of law, till the very breath of the black man is almost beaten out of his body, and he is refused the privilege of expanding his lungs in a Republican atmosphere. Our judges, Cabinet ministers, attorneysgeneral and local, and Secretaries of State are hunting up examples of old injustice, for precedents of new villisity. They thus set immorality and cruelty in the fountains of justice, infecting all its elaments with death, just as vile assassins poison the wells of their neighbors by throwing dead dogs into them, or the carcasses of cats and skunks.

As God declared in a case fearfully similar, they have turned judgment into gall and wormwood, and the fruit of righteonaters into hemlock. T

hood, so that judgment is turned away back ward, and justice standeth afar off. They are never so happy as when they conceive absolute mischief, the dregs of profound social ignorance, prejudice and depravity, training mischief by a law which thenceforward they in pose as the supreme political and moral state god. They set up the sin of Slavery as law, enforce it by the Constitution under judicial opinions, to which they swear allegiance, and if they cannot discover precedents they make them.

The Secretary of State dares publicly to affirm that

no black man ever received a passport, and cannot, as a citizen, receive one, and shall not. The Dred Scott decision has prepared this lid for the black man's livered to be a controlled to the black man's livered to be a controlled to the controlled to the livered to the no black man ever received a passport, and cannot, as a citizen, receive one, and shall not. The Dred Scott decision has prepared this lid for the black man's living sepulctre, and Secretary Cass acts the undertaker for the body, and screws down the coffin with an incontrovertible falsehood. Then the Secretary of the Treasury declares that a free negro cannot receive a register for his own vessel, nor be master of his own vessel, nor, as such, have any title to his own property by United States marine papers—for by the Dred Scott decision he is no citizen, and can be none, and to be the rightful owner and master of his own maritime property a man must be a citizen. As he has none of the rights of a citizen, acy seafaring man. May own him, but he cannot himself be the owner of so much as a plark or a nail in his own vessel. Then comes, on the heels of this outrage, the United States Land Commissioner, and from the General Land Office, with the same despotic authority under the same infernai act, declares that persons of color have no right of purchase and ownership in the public lands, that privilege also being restricted by positive law to citizens of the United States, or those that intend to become such—and by the Dred Scott decision a man with a colored skin neither is, nor can become, nor can without treason intend to become, a citizen. So, by this decision, and these magesterial interpretations and enforcements of it, the human being with a skin not colored like our own is alienated and expelled from land and sea—is an exile everywhere, and even on the great highway of nations no better than a log, or a enag, or a shred of drifting sea-weed, over which the keel of a Christian civilization plunges, with all on board grinning approbation of the cruelty. And certainly, if God's word be not thundered against such crimes, the Church and the ministry do, by their silence, set the seal of a Christian approbation to all this. Our evivale of religion become accessory to it, if a fawning, or neighes to bear testimon

And thus more and more the common heart and conscience are hardened against all remorse and repent-ance in such villainy, and each new Administration of ance in such villainy, and each new Administration of the Slave Power becomes the executor of some new and more attocious scheme of fraud and tyranny, left in trust as a legacy by its predecessor. And men that have kept silent up to the present crisis have had their capacity of dumbness, their grace of silence, thoroughly tried; they are indeed dumb dogs, that no provocation is likely to set to backing. If they have

provocation is likely to set to basking. If they have not yet spoken, they will forever hold their peace. What form of this wickedness can be transacted worse than the shapee in which it has already been enthroned and legalized? Would the open revival of the slave trade be any greater atrocity than the decision that a human being with a colored skin, though bora in this country, and free born, and under this Government, cannot be a citizen of the United States, and has no rights that white men are bound to respect?

When this iniquity was, by this declaration and decision, publicly inaugurated in the supreme tribunal ef national justice; when, in defiance of God's appointment and consecration of the judgment seat for himself, this most astounding cruelty and robbery were proclaimed as the rule of national justice, by which men were let leose for all manner of villainy against a whole race of human beings, we imagined that the pulpit would have spoken out, if it never had before, in reprobation of an enormity in a Christian nation so atrocious, so unrivaled. The Sabbath after that prodigious judicial crine, it seemed as if the very Bibles would have burst open of their own accord, and that in living fire the lightning of God's Word would almost have burned its sentence on the walls, and hissed along the congregations. We thought that even men whose lips had been scaled up to that time would have broken that slience forever, and directed the thunders of divine truth against such fearfal public enshrinement and enforcement of undissembled, undisputed inhumanity and fairehood. Instead of that, there was a tame and almost unquestioning acquiercence; and the nen that did speak out were themselves denounced as a fair accusers and revilers of God's appointed digoities. Instead of denouncing the sin, men, ministers at dictors, denounced the denunciation of it as the preatest sin. It had come to pass literally, as in the both chapter of Isaiah, that judgment was turned away backward, and justice stood afar off, for truth

ng to a nation possible to be measured, when it has a hunch and ministry that it cannot corrupt nor slience, the Church is God's own enabrinement among a people of the living sense of right and wrong, the perception of God's claims, and the sensibility to them; and where that censibility is vivid among the people, there always the knowledge of their own rights and the pirit to defend them. But where that sensibility to need to God's claims dies out, where the Caurch pirit to defend them. But where that sensibility to in, and to God's claims, dies out, where the Church oes not apply God's Word against sin, there both the truction. Even the most fatal oppressions, the most

de endurance. Can we go any lower, any desper, than the D.ed Scott decision and its consequences? The disease having, like a run of typhus fever, reached its lowest tinge, will there be a reaction of nature toward health? Is there strength erough? At this point does censerice act under the Word of G of At this point is the Word of God being applied? The Divine Spirit is present as a power of individual salvation, but still, under habitual indifference, there may be a palsy of the cor-science in regard to this sin. An individual was met recently by a friend, who asked him has a two with his site, but he asked he had been been with the still be asked be had been been as how it was with him, and he said he had been busy a
Winter in the revival, and was at a morning prayer
mosting every morning at 6 o'clock. In the course of Whiter in the revival, and was at a moreleg prayer meeting every morning at 0 oclock. In the course, the conversation be was asked how he tell in regame to the iniquity going on in Congress. Oh, said her, i dea't houble myself about that at all, and aslong as I and my family get enough to cat and to drink, Congress may do what they choose, I have continued.

coccers about it. Now of what possible avail can be whole churches of such Christians, or what effect can tens of such piety have upon the morals of the community, or how will revivals of religion reach the sine of the nation, if piety is content with eating and drinking and attendance at 6 o'clock morning prayers, while the nation marches steadily to wrath and ruin? If the Church at large are under such infatuation, then indeed the nation is ready to perish; for the Church is the sail of the earth, the conscience of the nation, and if the salt have lost its sevor, wherewith shall it be saited? If the conscience of the Church is corrupted and darkened, the nation has no means of knowing its own evils, and may be far advanced toward irremediable destruction. The conscience of the Church is the only conscience that pretends to be guided by the Word of God, and by that Word a living conscience in the Church and ministry must be the nation's watchman.

One of the darkeet and most distressing symptoms in the progress of this iniquity is the insensibility of

conscience in the Canter and conscience watchman.

One of the darkest and most distressing symptoms in the progress of this iniquity is the insensibility of the popular conscience under outrages that we once supposed, if ever any approximation to them were perjectated, were even attempted, would set the nation is a blaze. Even Mr. Webster used to talk of the danger of experiments upon the conscience of the country, but we find no hazard attending them. Outrage after outrage is quietly endured, till the people become accustomed to be trampled on, and conscience utters no remonstrance. A fearful paralyzing power, a spell of stupefaction, an insensibility unto death, is on the nation; and the Church and the ministry that ought to act as the nation's conscience, are drugged and possessed with the devil of silence. So that the people are not airested, not alarmed, not made sensible what Satan's work is being accomplished upon them. This is a fearful treason against God and His Word, a terrible betrayal of principe.

It is as if the nerves of sensation is our system refused to warn us of injury by the sense of pain, so that, as under the power of chloroform, our bodies might be backed and maimed, and we not aware of it; as in a drunken stuper, a man might be fatally burned and not know it until too late. So, if the Church and the ministry, being God's sentinels to the nation, are bribed or drugged into silence, the nation by such treachery will be fatally ruined ere it is aware, and will utterly perish in its own corruption. Yet still, we talk of the world's conversion, and here in these anniversaries we drive all the multifoid machinery of the societies we have set in motion, while every day our very power to manage them and to keep them from

vertailes we drive all the multiloid machinery of the societies we have set in motion, while every day our very power to manage them and to keep them from the villainy of our own example grows less, and we ge beasting of our health and strength and prosperity, with this terrific dhease, under which we may be staggering as a drunken man upon the very last verge of God's endurance.

The indulance maintaneous protection and de-

gering as a dranken man upon the very tast verge of God's endurance.

The indulgence, maintenance, protection and define of this sin, is the one lignest obstacle against the missionary influence and work. It crippies us, it man acles our energies, it palsies our efforts. We are in the condition of a man whose whote left side is paralyzed, so that all the strength and life of the right side are occupied and tasked with keeping the palsied half of the body from falling. We are like a man indulging in the use of ardent spirits to a degree just bordering continually on intoxication, so that all the soberness left is but just sufficient to keep him out of the gutter. We are unit for God's work of overcoming the idolatry of the rations, while we are in slavish subjection to the worship of this Moloch at home. And this is the upehot of all our splendid training, all our vast gifts from God, all our splendid training, all our vast gifts from God, all our preparations by truth, providence, and grace, for the world's deliverance from sin and Satan! Is it such an agency, or the instrumentality of such a people, that can be relied upon for the world's conversion? Eighteen hundred years Carist crucified has been known and presched on earth, as a righteous Judge and Savior for the poer and needy, the opperessed, and the children of the needy, and yet, in there last days, and in the nation now vaunted as the foremest Christian nation upon the face of the globe, the iniquity of Slavery itself has been revived and maintained as the missionary agency and iestitution of the Gospel! And all this comes from hiding instead of revealing that divine life which is the light of the world, which is the disclosure and destruction of sin, but being withheld leaves the world in darkness, so in the absence of the solar light there is nothing but a cellar vegetation, and the nourishing and running wild and free of monsters that shun the light and love the darkness, so in the absence of crucealment of God's Word, a sickly, pallid, bloocless se Ged's endurance.

The indulgence, maintenance, protection and de-

silence of the ministry, the delaying and withholding of the Word of God.

Where can such things end, if continued? And if of the Word of God.

Where can such things end, if continued? And if the conscience of the people is not reached and roused, what hope is there that the wickedness of the Government will ever be arrested? They will go just as far as the people will let them—for their conscience is always lower and more incensible than that of the people but never higher. The conscience of the people is the last defense of Liberty—the last element of rightcous power. If the conscience of the people can be set right, then there is hope in God. If they duave and throw off this iniquity, God will not lay it to their charge; but if they do not resist it, God will certainly visit it upon them; he will let them be destroyed by it. They have sown the wind—they shall eap the whirlwind.

Here, then, are demonstrated the responsibility and duty of the church and the ministry, as God's appointed instrumentality for training and awakening the conscience of the people. How can mational sins be reached in any other way? And how in this way, except only by the Word of God, which is the sole instrument in the hands of the Spirit of God to convince the world of sin? And how is the Word of God to be applied, except by the ministry, sustained by the contents of the them of the Sabbath, waen

ment in the hands of the Spirit of God to convince the world of sin? And how is the World of God to be applied, except by the ministry, sustained by the church for this purpose, and on the Sabbath, wasen church for this purpose, and on the Sabbath, wasen that you buy your minister, and use him, or lay him that you buy your minister, and use him, or lay him that you buy your minister, and use him, or lay him that you buy your minister, and use him, or lay him that you buy your mounts a see of unbrellay or where possibility of redemption from the sin of S'avery-rests on this question: Will the church and the ministry be faithful? Will the ministry be faith-ful to God? Will the church uphold and protect the ministry in such faithfutness? The ministry must speak out, and speak with a will, with a purpose, with a perseverance and continued pressure on the con-

The ministry must speak to move the country-no merely to relieve their own consciences, to clear their own shirts by a quiet decisration of opinion, or to en-ter a protest and then relire. The ministry can move ter a protest and then retire. The ministry can move the country, but not by resolutions in Associations or in General Assombiles, while the pulpit is as silent as the grave. There is no courage whatever, and there may be very little faithfulness, in framing resolutions which may be used in the same and the conscience—a dispensation from ever preaching on the subject. There are no general resolutions in the New Testament to stand in the place of pulpit faithfulness in the application of God's Word; but the rule was always, and everywhere, to renounce the hidden things of dispensation, but washing in craftness, nor handing the Word of God deceitfully, but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. And again, We were bold in our God to speak urto you the Gospel of God with much cententior, and as we were allowed of God to be put in trust with the Gospel, so we speak, not as pleasing men, but God, which trieth our hearts.

Now the Word of God is for aggression and conquest, and not a compromise, with sin. The Word of God is a park of artillery—a swift-rushing mountain of thunderings and lightnings against sin, to overcome it and get it out of the world, and not a mere protest to save your own credit. The Word of God is to be thundered forth by the ministry for the discomfi ure of this constitution and interest withing and interest and in the independent and in the ladered forth by the ministry for the discomfi ure of this the country, but not by resolutions in Associations of

get it out of the world, and not a mere protect to save your own credit. The Word of God is to be thundared forth by the ministry for the discomfi are of this great villainy and impiety in the judgment seat, and in the legislature, and in the six of man stealing, and this is to be done in reliance upon God, and at his con mand, that the nation may be brought to repeatance, may cry out, like any other sinners, Men and brethren, What shall we do? and may be redeemed from this mighty iniquity. It is manifest that this requires an attention to it on the part of the Church and the ministry, and a space for it in the Sabbath, and a proclamation of God's truth in regard to it, such as a rour has been given—never has been made. This work is yet to be done, and the power and glory of the Old Testament, the intense fires of God's love of justice, and his wrath against injustice and oppression, the torked and chain lightnings of the proposts, and the thurderbolts of Hebrew history, are yet to be shot upon this nation's sine. Who dare do it, but a ministry commissioned of God, and illumfrated and inspired by his Spirit? Who can do it but they only? Whose apprepriate business is it to do this but theirs, and what is the duty of the Church but to support and protect them in doing this? And when and how can they do this, except on the Sabbath—their day, God's day, for instructing, reproving, and calling the world to repentance?

It is not a minieting, delicate, light notice of this in-

repentance?
It is not a mineing, delicate, light notice of this in

have been arrested. It is only under the repression and enforced allence of the Word of God that it has and enforced allence of the Word of God that it has been able to advance with such giant strider, till it has taken possession of the Senatorial, Representa-tive, Executive and Judicial branches of our Gov-

nment. Now Satan will never cast out Satan, and this laid emment.

Now Satas will never cast out Satan, and this iniquity is to be stayed and turned back only by the Word of God and by the Church and ministry being faithfulte that Word. "If they had stood in my councel, says Jebovab, and had caused my people to hear "my words, then they should have turned them from their evil way, and from the evil of their doings." Just so now. But this great and mighty result of repentance for ein is not to be got at by silence in regard to the sin; and they who keep silent in a time of temptation and trial do, in fact, defend and daub the sin with untempered mortar. They may say that they are good Arti-Slavery men, as much opposed to this iniquity as any one; but their silence gives consent, and carries them over into the ranks of the enemy. Their pretensions of Anti-Slavery principle are, indeed, excellent, if the principle itself could be got at for use. They say it is in them, in esse, as the got at for use. They say it is in them, in esse, as the diamond is in carbon; and so, indeed, every lump of charcoal, could it speak, might say, "I am a diamond —do not treat me as if I were merely a piece of charred wood. In potential essence, the diamond is in my nature."

charred wood. In potential essence, the diamond is in my nature."

Ah, iyes, my good friend, and, if you would only tell me how I may bring it out, and keep it in the form of diamond—how I may earch the essence, and make it stay put—you will make my forture. But, also, the world will never see anything in you but charcoal! Your diamond nature does not speak out your charcoal does.

Just so, there are many in the ministry who will be much offended if you tell them they are not opposed to Slavery—therefore, in effect, defend it. They will affirm that, in potential essence, the abhorrence of Slavery is in them, though they do not go to the extreme of ever speaking against it.

Slavery is in them, though they do not go to the extreme of ever speaking against it.

Ay, and the very difficulty is, that it never makes itself known except by a most potential silence. It is as silent and invisible as the diamond is in the charcood, or the light in a mass of solid antiracite. On this principle there is not a dark subterranean coal mine, or bed, or pit, in existence, but what is a region of brilliant, glorious light; but, unfortunately, it needs a great many manipulations of science, a great many torturing processes of art, and operations of fire and water, to extract the material of light, and gut it in bining order.

water, to extract the material of light, and gut it in bining order.

And just so with not a few, who should be lights in the ministry, but are rather like invisible, unsmelted native ores. If they might be subjected to the necessary reastings and smeltings and purifications, and the Word of God extracted from them in visible, glorious form and shape, confronting and exposing the gross and damning features of this sin, then indeed it would be a powerful and conquering testimony. But what is principle good for if not to come forth in action in the time of trial, if not to withstand temptation, to rebuke hinquity, and protect the weak and down-trodden from the wicked and the strong? What is the worth of selent, inactive, concealed principle, whole acree of it, what better than treachery, or sait that has lost its avor, and is not fit even for a dunghill? What is the worth of a million candles, each hidden under its own bushel? What is the light of the Christian Church and the Christian ministry given for, but to be the light of the world? If it is hidden from the world out of fear, out of a selfish expediency, it is darkness; and if the light that is in you be darkness, how great is that become the content of the conte that darkness!

every cubic mile of ocean contains more than two pounds weight of solid silver. How potential! It

every cubic mile of ocean contains more than two pounds weight of solid silver. How potential! It makes the menth of a miser water; but he is ferced to think, If I could only get at it! Oh, thou mine of incalculable wealth! Two million tuns of solid silver in the Atlantic! Ye potential, silvery waves, if I could but evoke, by some concentrated, irresistable chemistry, your hidden riches!

Ay, but there's the rub. Tis of no more use to you than the commonest puddle of sea-water; whole leagues of it, nay, the all-surrounding ocean, at your command, of no more value than the smallest secluded rock before your own cottage on the East River. And just so, a whole cubic mile of such Anti-Slavery ministers with scaled lips, or as many as could stand together in the dry bottom of the coean, would be of no use whatever with their principles of liberty that never speak out—their upright hearts, but silent torgues and pulpits. They are upright as the palmetre, but they speak not; and because of their own poincy of silence, they hate him that rebuketh in the gate; they are not valiant for the truth upon the farth, and, in consequence of their silence and conservative influence, the few that do speak out seem axinavagant and eccentric, and are marked as madnen or fanatics; they become objects of derision, as noticeable as poor Christian and Faithful were in passing through Vanity Fair—simple, innecent creatures who said, We buy the truth. Truth! Go to the Tract House!

But truth is not cally unpopular and inexpedient on

the Tract House!

But truth is not only unpopular and inexpedient on such a subject as the sin of Slavery, but exceedingly dangerons. It is not proper to be brought into the pulpit, nor mentioned on the Sabath—that secred day of rest when every tritlating ard disturbing theme should be kept far aloof from the Saictuary and from our hearts, for we come to the Church to be comforted, and political preaching is an outrage on our feedings, and a descration to the Church to be comforted, and political preacting is can outrige on our feelings, and a desecration of the day of God; and preaching on the sin of Slavery is political preaching, and if you preach such preaching, it offends the pew-owners, and driveasway the people from the Church, and prevents them from hiring pews, and diminishes our revenues, so that, if you preach such preacting, the best interests of the Church and secrety require that we should unsettle

hale of silk, that you settle him for pew revenues and that your pulpit is up at auction to the highest bidder for the man who will insure you the greatest sum total of pew-rentals, and your power is at an end. sum total of pew-rentals, and your power is at an end.
The statement of such things is enough to make them a by-word and a hissing. You never can get the people to admit that the final end of God's Word is just simply to keep the finances of a society above water, or as a locomotive to drag them up-hill. God's Word is given for edifying and saving souls, and not merely building temples and paying for them. And the ministers of God's Word, if called to preach in Nineveh and Reches to Taxakin, will not much longer find the flecing to Tarshish, will not much longer find the churches to be mere packet ships, in which they can snugly sleep out the storm, and pay their passage by correcting their mission.

Correctment is not the law of God's Word, but

Corcealment is not the law of God's Word, but MANIFESTATIOS, and in times of danger and of treach ery, you are compelled to vary the ordinary law of God's Word, as rains and gentle showers, and to come cown in a perfect cataract, as if all the windows of heaven were opened, and the fountains of the great deep broken up. We may learn something here from our celered brethren. During the war of our kevolution, it is said that at a particular important point of his irres, Washington found his sentinels, night after night, picked off by a party that could not be detected. At length he committed the care of that point to a sanctious, trusty Legro, on service in the army; a nenight, picked off by a party that could not be detected. At length he committed the care of that point to a sagacious, trusty tegro, on service in the army; a negro citizen (let Secretary Cass mark it) was particularly trusted by Washington. He tald him the lattice of the canger, and bade him have all his wits about him, remembering the watchword, if any suppleious movement was before him, which was to call out, Who goes there? three times, and then fire. The faithful, keen witted negro reflected and made up his mind. Past midnight his watchful ear caught the stealthy advance of the enemy, and just waiting long enough to be sure of his aim, he leveled his gun, and called out, in one sentence, at one breath, Who goes dere tree time? and then fired. The foe was shot and discovered, the alarm given, and the post saved. So metimes we must thus concentrate, and give the warning and the shot in the same movement; not here a little and there a little, but all at once, and blow after blow followed up so rapidly, that unither compromise nor retreat shall be possible.

Dr. Cheever's speech was listened to with profound attention, and was frequently interrupted with applause. At its conclusion a gentleman rose in the andience, end after speaking in complimentary terms of the address of Dr. Cheever, he moved that it be published by the Society.

The motion was carried.

the address of Dr. Cheever, he moved that it be published by the Society.

The motion was carried.
FILDERICK DOLORAN then took the stand. He thanked the audience for the privilege of standing before them again to give his declarations against Slavery. He had felt while Dr. Cheever was addressing the audience a feeling of sadness. He had felt when quite a child that if the pit of human bondage could be uncapped, the nation would arise and block out forever. He had thought of the definit attende of the Slave power in Church and State now. But after hearing the thurder and lightening this afternoon, his depression had been dispelled, and he had thought that if there were one trousand pulpits which would thus speak the truth for six mouths, the whole work would be sure of accomplishment.

It is not a minericy, delicate, light notice of this injusty that God requires, or the broad hardened, braven, urbidening abominations of the Government and the people demand, but a reiterated, reverberated, lood thurdering of God a trath. It is very easy to ray a soft, applicating word now and then in regard to it, and excite no anger, no disturbance, and not a few, in what they do say at intimate on such a subject, seem to be begging panden of the congregation for such a subject, seem to be begging panden of the congregation for such a subject, seem to be begging panden of the congregation for such a subject, seem to be begging panden of the congregation for such a subject, seem to be begging panden of the congregation to such a subject, seem to be begging panden of the congregation to such a subject, seem to be begging panden of the congregation to such a subject, seem to be begging panden of the congregation to such a subject, seem to be begging panden of the congregation to such a subject, seem to be begging panden of the congregation to such a subject, seem to be begging panden of the congregation to such a subject, seem to be begging panden of the congregation to such a subject, seem to be begging panden of the congregation to such a subject, seem to be begging the during the thurder and lightening this afterough, had been dispelled, and he had thought that if the six the since ment to six mouths, the whole work would be sure of accomplishment.

He thanked God for Dr. George B. Cheever. Hops He thurder and lightening this afterough the six t

body and left everybody size's body, it was of no business to anybody. [Laughter.]

The Tract Society had not and could not recognize this fundamental principle. Dr. Cheever had spoken of that body as a Christian meb. But he did not know how men who would clutch the smiling infant in the oradle and rob it of its God-given rights could be coupled with the name of Christ in any way. [Applause.] They did not and could not comprehend the magnitude of the rights of family, marriage and education, their life was one of an entire abrogation of selfhood.

The decture of divinity who spoke under the crack

The decture of divinity who spoke under the crack of the slavedriver's whip knew well that Slavery was a sin. The names of those men should be coupled with infamy, that they be shamed out of their position. In occolusion, Mr. Douglass said that he should watch with interest the effect of Dr. Cheever's address. The resolutions ware them adopted. The resolutions were then adopted.

The neeting was dismissed with a benediction.

## CONGREGATIONAL COLLATION.

The social reunion and collation held annually in consection with the annual meeting of the American Con gregational Union, was given last evening in the City Assembly Rooms. This festival has for some years post been a special feature of the May celebrations, and last evening called together the most brilliant audience last evening called together the most brilliant audience that has yet been assembled during the anniversaries of this year. The attendance was unusually and unexpectedly large, the hall being crowded in every part, almost to inconvenience and discomfort. The guests assembled at 6 o'clock, and according to the established custom of this fectival, spent an hour in social intercourse without public exercises.

At 7 the meeting was called to order, preparatory to the corning of the salow for support. By anyone R.

At 7 the meeting was called to order, preparatory to the opening of the saloon for supper. Bradford R. Wood, eaq., of Albany, was nominated to the chair, and prayer was offered by the venerable Dr. Livias Bradfier. The gentlemen in the antience were then invited to the tables, with the intimation that they should first help the ladies and then thomselves.

This requisition, however, was, in no small number of instances complied with in the reverse order. The

of instances complied with in the reverse order. The epast, to which a full hour was set apart, began to show lack of substantial material considerably before the expiration of that time; and at 8 o'clock the great crowd, having done most summary justice to the first part of the entertainment, were fully prepared for the enjoyment of the second, which was of a different and more intellectual character.

After the biscuits, sandwiches and the ice-crams and offer were astigaterily disposed of the ladies

and cuffers were satisfactorily disposed of, the ladies of the audience were treated to a distribution of bou-quets of flowers, which were thown from the platform or carried in armfulls by distributers throughout the hall, eccasioning a lively scene in the amusing ecram-ble for them as they fell on heads and bonnets in all A hymn was then sung:

## "How blest the sacred tie that binds In union, sweet according minds."

The Rev. T. L. Covern of this city was the first The Rev. T. L. Crylen of this city was the hist speaker. He was received with great applouse, which was continued so that for some minutes he could not proceed. He made some remarks, calling up some anusing historical remainscences of Holland and the Dutchmen. He said that the Dutch Church and the anusing historical reminiscences of Holland and the Dutchmen. He said that the Dutch Church and the Congregational Churches were in one respect alike; they had not a single slaveholder among their membership. [Applause.] He contrasted the Yanke and the Dutch character, instancing, as illustrative speciments, so far as corporceity of development was concerned, two prominent antagonists in the debate in the Tract Society on the preceding day—a gentisman present on the platform with him (referring to the Rev. Dr. Thompson), and a certain Dutch drome, of very substantial dimensions, on Brooklyn Hights, [Laughter.] He made a touching allusion to the death of the late Rev. Dudley A. Tyng, and concluded his remarks by expressing his sympathy for the progress of the cause of freedom.

The Rev. Mr. Whitins of Portsmouth, N. H., made a brief speech, having reference chiefly to the Grante State which he represented. He mentioned that New-Hampshire numbered among her population more graduates of colleges, and more present students in college, than any other State in the Union, by a proportion of 5 per cent. He referred to the Religious Revival, and said that there was not a town or village in any part of the State that had not been most signally affected by it.

The Rev. Mr. Eustris of New-Haven was then introduced. He made an eloquent speech on the Revival,

affected by it.

The Rev. Mr. Eusris of New-Haven was the The Rev. Mr. Ecorie of New-Haven was remained, which was histened to throughout with hushed attention by the house. In the course of his remarks he alfaced in terms of strong condemnation to the action of the American Tract Society on Wednesday. He remarked that he had come from delightful scenes in the churches of New-Haven to be shocked at the alternative of the American Tract Society on Wednesday. the churches of New Haven to be shocked at the almost disgraceful occurrences in the meeting in Lafay-cite place. "When I yesterday morning," he said, "visiting this city for the first time since the manifestation of divine grace among you, entered a convocation, where I heard reverend men on the one side precsing the argument of worldly prudence, saying, 'It is expedient,' 'It is profitable;' and on the other the calm, the unanswered, the unanswered declaration. It is true; it is right;' and then the clamorous applause that went up for the trade-argument, while the Word and the Law of God was hooted, I was disposed to ask, 'Where is the evidence of your revival of religion!' I almost catch the glance of the blessed Master, looking with a countenance of sad rebuke, saying, 'Why I almost catch the glance of the blessed Master. loosing with a countenance of sad rebuke, saying, 'Why call ye me Lord, Lord, and do not the things that I say?' Yet, when I then remembered the patience of Jesus with the denying Peter, I was content to wait; for the men who clamored in triumph vesterday have forgotten that the men who, after that scene is long past, shall stand by and by in their pulpit, after they are gone, will certainly and inevitably take a robler stand, and preach a nigher law than expediency.' [Great applaure.]

A hynn was then sung, the entire congregation

diency." [Great applaure.]

A hynn was then sung, the entire congregation uniting in the singing. A pamphlet edition of revival mynns, with accompanying music, had been previously distributed through the hall.

The Rev. Dr. Demanest, of the R formed Dutch Church, who was introduced as "the historian of that church," spake of the sympathy and fellowship which ought to exist between the descendants of the Pilgrins and the descendants of the early Dutch settlers of this country, and gave several illustrations of the gradual introduction of the customs and institutions of the Pilgrims into the colony of the New Netherlands.

The Rev. Dr. CHERVER was then called upon, uner The Rev. Dr. Chriver was then catted abon, unexpectedly to timself, and at first declined to speak;
but on being repeatedly colled by the audience, he
came forward and made the briefest and yet the most
telling speech of the evening. When he rose he was
greated with an ununally exthusiastic demonstration
of applaure, which was three times repeated before
he could proceed.

He gaid: My friends, it is in my heart to make a

de applause, which was three times repeateed before he could proceed.

He said: My friends, it is in my heart to make a speech, and to make a good speech. [Laughter.] But my "constitution" forbids me to say anything that does not meet the "approbation of all Exangelical Christians. I am perfectly aware that what I would say would not meet "the approbation of all exangelical Christians." But perhaps I am not compelled to hold to the letter of the Constitution, and might make a speech "calculated to meet the approbation of all evangelical Christians." [Laughter and applause.] Yet I know that what I should say would be "calculated to meet the approbation of all evangelical Christians," and onght to meet their approbation—yet, nevertheless, I may very certainly any that it would rot; and so I shall enulate the illustrious example of the American Tract Society, and adopt the policy of idence! [Tremendous applause, during which Dr. Cheever took his seat.]

The Rev. Henry Ward Beecher, who was present and was detected on the point of retiring from the holl, was then called upon as unexpectedly as the preceding speaker. The Rev. Mr. Clark mentioned that chegymen of all the evangenical denominations had been novited to participate in the efercises, and that a Baptist who had been written to had been compelled to decline. He (Mr. Clark) then said that he would appoint in his place the Rev. Mr. Beecher, who was also a Baptist. [Great laughter.]

Mr. Beecher, who was at the other end of the hall near the door, was held fast by the crowd, and not permitted to depart till he responded. He accordingly stred on a chair, and said he did not think it fair that because he had gone into the water with the Baptists, be sould be put into hot water for it here. [Laughter.] He had two reasons why be would not make a speech—first, because he had always made it a rule, when he had nothing to say, to say nothing. He had got so far toward the door, that he thought he was cut of the would expeech him, and he took great pleasone in foling i chang to appear, the New Dr. RESEAU of Broom-yn, was introduced. He spoke as a representative of the Methodist Church, and paid a tribute, as a follower or John Wesley, to the children of the Prigrians, and curren his remains made allusion, of course, to Plya-curh Rock.

The Rev. Dr. Thompson of this city, on being an-

The liev. Dr. Tuoneson of this city, on being and outreed, made some brief remarks on the extensive encount of face that had recently been experienced in the chorches. He referred to the death of the wife of the Rev. Mr. Williams, unissionary in Manu, Mr. Williams was one of the speakers on the occarion of the preceding collection, was touching. He referred also to the death of the Rev. Dudley A. Tynglish one of the will recollect," be said, "that all nder yet many "form, that rich voice, that deliberate and yet many

pessioned utterance, that combination of gracefulness, with dignity of geatleness, with firmness, and that cutperring of his heart in leve upon us, as brethren in the Lord Jesus Christ. Our hearts is opened to receive him thea, and cur hearts bleed over his grave new. But we cannot pause to shed tears for his death, for that grave summons us to higher action. 'Stand up for Jesus, father!' That taker ree ded no such exhortation from that suggested all who heard the father yesterday in the memorable meeting of the Tract Society can teatify how well be followed that exhortation!"

The audience then sang another hymn:

"My goden days gilds swiftly by."

It was then after 100 clock, and after a few remarks from the Rev. Dr. Bacon of New-Haven, the most striking characteristics of the Revival and the wideness of its extent over the land, a hymn was sung, and the suddenes were dismissed. and the audience were dismissed.

WOMAN'S RIGHTS CONVENTION. A Weman's Rights Convention met yesterday in Mozart Hall. The hall was nearly filled in spite of an admission fee.

Miss Susan B. Anthony was elected President Mis ANTHONY—We are as embled here this mora-

ing, friends, to assert a great self-evident truth—that all men are created with inalicable rights. A meeting has been held for several days whose object it has been to show that the color of the skin made no difference to that principle, and to-day and to-merow we hold meetings here for the purpose of endeavoring to tell people that sex does not rob human beings of toeir inalicable rights. The Hutchin ons are present—a part of the family—and if it pleases them, we should be happy to hest from them a song this morning.

John, his wife, and two children, and Abby, sang "O, the good time is coming," greatly to the satisfaction of the Convention.

Miss Anthony read a brief history of the Woman's Rights movement, from the pen of Mrs. Elizabeth C. dy Stanton. ing, frierds, to assert a great self-evident truth-that

dy Stanton.
Miss Caroline Sevenance, from the Business Com-

Miss CAROLINE SEVERANCE, from the Business Committee, read a sense of resolutions presenting the theory of the movement.

Mr. Stephes Pearl Andrews, the apostle of Free Love, tere mounted the platform, and said tast the revolution which declared wor an "wholly free," with perhaps further than they intended to go. He was in cutire sympathy with the Woman's lights movement, but he thought it only a beginning. He thought that woman's first right was to maternity to maternity urder the best circumstances, and that she hid a right to ascertain by experiment the best conditions of serving the generation to come. He wished to know if the discussion of this real freedom of woman was welcome there? If not, he desired to be told so.

Miss ANTHONY said that where the platform was

an ax to grind; he wanted women to show that they were human beings; Church and State did not believe that now.

Mrs. Engrance L. Rose maintained the perfect

Mrs. ERRESTEER L. Rose maintained the perfect equality of the sexes in mind. People asked what wo-men could do; she answered, what could women not

Mr. WM. LLOYD GARRISON pointed out the similarity between the cause of the slave and the cause of woman. Mr. Andrews had intimated a lack of courage in the Conventior. He would like to know what Mr. Andrews meant. Mr. Garrison aliuded to the Tract Society.

Mr. Garrison proceeded to set down the church as the bulwark of measculine oppression.

The Rev. Mr. Bulkikr of Connecticut would be glad to welcone the Rev. Antoinette L. Brown to his pulpit and knew a clergyman in Brooklyn who would like to do so.

Mrs. LLOY STONE took a moment to reprove The

Mrs. Licy Stone took a moment to reprove The Mrs. Licy Stone took a moment to reprove The N. Y. Independent, The N. Y. Transse, and The Liberator, as Mr. Garrison was present, for forgetting women in Kannas while they were fighting so bravely for black mes.

Approximately more than half filled.

The hall was considerably more than half filled.

The Rev. T. W. Hittanson offered the practical resolutions of the Convention, as follows:

Resolved, This the annual Woman's Rights Convention be led hereafter during Anniversary week, in the City of New-York, and other local Conventions from time to time, as may be lound expedient.

York, and other local Conventions from time to time, as may be found expedient.

Resolved, That no pamphlet report of this Convention be issued, but that a condensed report be inserted in the near Woman's Rights Almanas, 'and that all surpius funds raised by this Convention be appropriated to the enlargement of the Almanas, and to the problecation of other tracts, under the description of the Central Committee.

Resolved, That the Central Committee, consist of five, and be appointed by the flusiness Committee.

B Accord. That the Central Committee consist of five, and be appointed by the flusiness committee.

B Accord. The interes in the educational and industrial aspects of our movement has made sufficient progress to be asfulgered to individual energy; and

Whereou, Experience proves that the most effective mode of agitating the whole subject is now by obtaining hearings before the Legislatures of the several States therefore.

Resolved, That a committee be appointed by the President consisting, so far as possible, of one from each State and Turnion; whose duty it shall be to frame a momental in behalf of saffings for women—to cause it to be presented in their respective Legislatures of the next session, and to ask for a hearing therefore.

Mr. Histories added a few words upon the importance of obtaining hearings before Legislatures or Legislative Committee. He had never below of such a hearing which was not followed by favorable

Miss Sarau Grinke read an essay which was not

Levid by the sudierce.

The Rev. ASTOINETIE I. BROWS then urged unemployed women to become farmers. For \$30, she said, they could by a 40 acre land warrant, and a number could lecate it and earn their living, and regain their lealth by tilling it. She cited several instances of market-gardeners and others.

Mrs. Ltc: Srosk instanced a woman is the audicate whose two-months' labor in gardening netted her

impracticable for the working women of Now-They might as well be moved into the Pacific ii we wanted to get itd of them. She wanted y changes first so that what they did earn they have. She wanted we man to have a right to neight bave. She wanted we man to have a right to her own children. Mrs. Lucy Cornas told about stealing a child for

Mrs. Eliza T. FARNHAM arose with a list of resolutiens; one of them complimenting the Hygelo-Teers-peutic College of this city, which, from the first, had been ones to women, was adopted, when the audi-ence adjourned the Session by leaving the hall.

Mr. Moone, a Quaker, recommended Sharp's rifles and a temale itsurrection as a means of redressing we nan's wrongs.
The Rev. Lyma Jase Jaskins read an address joy-

we man's wrongs.

The Rev. Lydia Jane Jennins read an address joyous by preclaiming the approaching freedom of women.

Mr. Wendell Printip's said that it was with very great pleasure that he apoke his word in favor of the rights of women. This concerned the rights and position of one half of the race. Those who had seen the teap years life of this movement knew that it did not find its origin in any specific movement of one or two miada. Like all Saxon progress it was the growth of necessity, not the result of theory. It was the hitching along of Seclety with Yankee acuteness to remedy some furth. Eighteen years ago the Abolitionists said, we can't afford to lose the service of womas. About this time ich fathers found it too much trouble to put their daughter's property into the hands of trustees to keep at from their nusbands, and got the Legislature to abolish this relic of feudalism, by which the womas cutid not hold herown property. When the Sevings Barks who had been receiving the moosey of married won en under their maidea names, and had paid it back to them, the creditors of the husband having been to the bank and found no money in her married neme went away, but upon finding afterward, that he had had marey there, made the bank pay over again. That would not do for the banks, and so they had that changed, which settled the whole matter, for was the woman who could control a million to be denied the right to vote. The cold lead of types had takes it e place of the cold lead of the ballet 500 years ago. To do the Diclardian of Indispendence. He did not know what Jefferson beleved, but he was a Christian is faith; he believed that when God satiled a principle to be right, man might trust it to be expected. We were obliged to choose between the civil government of St. Paul and Thomas Jefferson, we couldn't have but one. If a woman knew eaugh to the tand or to be long, she knew enough to vote. What if woman were not equal to man. Many seen were tot equal to Flenty Glay. But they voted all the same. Mrs. Energiese L. Ross contended, finally, that

Mrs. Engisters L. Rose contested, finally, that Immenting his included her rights—right, mind, virtue and vice, happiness and misery, life and Ceath, all recognized as att. She suffered all the burdees of government, why should she not have all the privileges. They said that women was not the equal of man. But what hed man ever dore that woman, under the same circumstances could not be made to do? Women had done all that she had ever hen allowed to do. True, they had produced to iving female Newtons or Shakespeares, but, who can die how many were buried in their grave yards? An attenut was made by a portion of the audience to An attempt was made by a portion of the audience to cheke off Mrs. Rose. It was not encouseful. She went at to demonstrate that happiness depended on excial rights, and seems rights on civil rights, and civil rights on political rights—so she needed the right of at Grage. The wife ought to be no more dependent on the busband then the husband on the wife. [Ap-